

Colonization—Mr. Walker.

To the Editor of the A. S. Bugle:

Permit me, through your journal, to lay before the citizens of Salem and the public generally a few items elicited by the Colonization demonstration which took place in the Presbyterian meeting-house on Thursday and Friday evenings of the past week. A Mr. Walker (colored) lately from Liberia, visited Salem by invitation, for the purpose of lecturing on "Liberia and the prospects of the Colony." Among others I attended, and after the address of W., was called upon to speak. Hereupon I took exception to parts of his remarks, in general terms, intending, if favored with an opportunity the next evening, to show up this diabolical institution in its particular phases. At the conclusion of the second address, a friend moved that friend Garey be invited to address the meeting. Immediately the "hypocrisy of the Priest" developed itself in the conduct of a preacher of that pro-slavery Society known as the "M. E. Church." He "objected to Mr. Garey speaking, regarding the audience as well capable of judging as Mr. Garey." Now, not questioning the equal, nor superior judgment of many then present, it seemeth good to me to attempt, through your journal, that which I should have striven to do at the aforesaid meeting, viz: show the oppositeness of the two societies—Colonization and Anti-Slavery.

Your readers will understand that throughout the meetings the impression was sought to be made that the Colonization, like the Anti-Slavery Society, was brought into being, and sustained, by the friends of the colored man; than which a more unblushing falsehood never escaped the lips of man. You may imagine my mortification at witnessing a colored man thus made the dupe of a pro-slavery Priesthood—for, "let him that caneth understand," a Clergyman invited him to, and entertained him at Salem! Believing, as I do, that the meeting-house, the priests and prayers he obtained would have been denied him had he visited Salem to advocate the colored man's interest proper—that the liberty and elevation of the colored man in Liberia regarded so Orthodox, had it been liberty and elevation in his native land, would have been taken as presumptive evidence of his "infidelity"—I felt humbled.

I would not be understood as denying or interfering with the right of Walker to emigrate to Liberia or California, as an individual enterprise, but to countenance and support a scheme, the most fiendish in its nature, and oppressive in its tendency, by claiming for the Colonization Society common cause and object with the Anti-Slavery, presents to my mind the most culpable conduct on the part of one, who, identified with the oppressed, has been fatally recreant to their interest.

He, in his encomium on the Colonizationists, regarded them as "equally seeking the good of the colored man, and hoped the day would come, when they, with the abolitionists, would work in harmony." Hereupon the Methodist Preacher before alluded to, gave an A-M-E-N, only known to those who heard it, and only to be realized by those who have heard the word from a loving Methodist Brother! But in spite of this response—a response the result either of ignorance or hypocrisy—and since he at least could "judge as well as Mr. Garey," we charge him with the latter—let us look at the oppositeness of these Societies.

Among the objects of the Anti-Slavery Society are "the entire abolition of Slavery in the United States, the convincing all our fellow-citizens, by arguments addressed to their understandings and consciences, that Slave-holding is a heinous crime in the sight of God, and that the duty, safety and best interests of all concerned, require its immediate abandonment without expiation." Also—"this society shall aim to elevate the character and condition of the people of Color, by encouraging their intellectual, moral and religious improvement, and by removing public prejudice; that thus they may, according to their intellectual and moral worth, share an equality with the whites, of civil and religious privileges." (See 2d and 3d articles of the constitution of the American A. S. Society.) Thus far for the principles of the Abolitionists. Now for the Colonizationists. The first two articles of their Constitution are the only ones relating to the object of the Society. They are as follows:

ART. I. This Society shall be called the American Society for colonizing the free people of Color of the United States.

ART. II. The object to which its attention is to be exclusively directed, is to promote and execute a plan for Colonizing (with their consent) the free people of color residing in our country in Africa.

From the Constitution let us turn to the organ of the Society.

"It (the Colonization Society) is no abolition Society, it addresses as yet arguments to no master. It denies the design of attempting emancipation, partial or general."—*African Repository*, III. 197.

"From its origin, and throughout the whole period of its existence, it has constantly disclaimed all intention whatever of interfering in the smallest degree with the rights of property or the object of Emancipation, gradual or immediate."—*Speech of Mr. Clay, V. President, African Rep.* VI. page 13.

"The Emancipation of Slaves, or the amelioration of their condition, with the moral, intellectual and political improvement of the people of Color within the United States,

are objects foreign to the powers of this Society."—*African Rep.* VII. page 291.

After reading and comparing the above, do they not argue entire ignorance on the part of the speaker who regarded this latter Society as seeking the good of the colored man, and who hoped that, as such, it would work in harmony with the former?

Do they not show the consummate hypocrisy in the heart of that man whose lips gave the solemn A-M-E-N? He and those like him do not believe in the elevation of the colored man in his native land. The abolitionists do. Let me ask him in terms he has no doubt heard before, "What communion hath light with darkness, or he that believeth with an infidel?"

Let us now see how colonization promotes the interests of slaveholders:

"The tendency of the scheme, and one of its objects, is to secure slaveholders, and the whole Southern country, against certain evil consequences growing out of the present threefold mixture of our population."—*African Rep.* IV. p. 374.

"The removal of every single free black in America would be productive of nothing but safety to the slaveholder."

"Are they (the free blacks) vipers, sucking our blood? We will hurl them from us."—*African Rep.* III. 201.

I now leave it with your readers to determine the merits of the case, and believing they "can all judge as well" as myself, I feel confident that they will perceive why so much "interest and prayer" for the "Young Republic" characterized the meetings of Mr. Walker. The Priesthood feel the pressure of the age!

E. E. GAREY.

Father Mathew—the Senate.

The presence of this distinguished man at the Seat of Government was the occasion of a fierce debate in the Senate on the 20th.

The correspondent of the Pitts. Gazette says: The entire meeting was consumed in a discussion sometimes utterly frivolous, and sometimes bitterly personal and acrimonious, over a paltry resolution yesterday offered by Walker, of Wisconsin, inviting Father Mathew to take a seat within the Senate chamber. Even this petty and insignificant movement was not allowed to pass without the obtrusion of that pestiferous fire brand, the slavery question, which like the frogs and lice of Egypt, meets us and annoys every where. The new Senator from Alabama, Mr. Clarendon, objected to the admission of Father Mathew, on the ground of his sentiments and previous course upon slavery in the United States.

Mr. Clay made an eloquent, though short speech, in favor of according this public compliment to the Apostle of Temperance, solely on the ground of the virtue and philanthropy of his character, and he deprecated with equal eloquence and earnestness, any and all concessions.

Governor Seward, of New York, would vote for the resolution with the greater pleasure, in consideration of the noble stand taken by Father Mathew, in favor of human freedom, as well as in view of his efforts to eradicate the vice of intemperance.

Hereupon, Foot, of Mississippi—he that would have hanged Mr. Hale—and his colleagues, J. Davis, opened upon Gov. Seward like two blood hounds in trenches, raging for blood, with the victim in sight, but just out of the reach of their fangs. I have not time, nor space, to describe their abuse of Mr. Seward, but no candid man could witness the manner in which he bore himself under it, and not admit that the silence and patience with which he heard and saw them pour out their malignity, sprang from his contempt for such adversaries, and not from tameness of spirit.

The resolution was adopted, ayes 33, noes 18.

According to the report of The Tribune 'hangman Foot' made this remark:

Father Mathew, when applied to by Garrison and others, had taken a fair and dignified stand upon non-intervention ground, and he regretted that he had refused to respond or submit his response to be published to letters addressed to him by Southern gentlemen.

"A fair and dignified stand!" That shows clearly enough the light in which the slaveholders viewed Father Mathew's refusal to open his lips against Slavery. After he had degraded himself so far, it is no wonder the South looked for further concessions.

Indiana.

The following preamble and resolutions have been engrossed for a third reading in the Indiana House of Representatives, by a vote of 63 to 33. We are bound, we suppose, in dealing with politicians, to be thankful for small favors, and so we will try to be duly grateful for these resolves. Still, we can't have a very high opinion of men who would countenance the traffic in human flesh when carried on by residents and citizens of the District, and make a merit of prohibiting others from engaging in it. If the trade in slaves is allowable at all, why not let that trade be free?

WHEREAS, It is the settled conviction of the General Assembly, that the traffic in human beings now carried on within the metropolis of this free republic, under the immediate observation of the Representatives of the American people, is contrary to the dictates of sound policy, a reproach upon the American name, and at war with the fundamental principles promulgated by the fathers of our political confederacy; therefore,

Be it resolved by the General Assembly of the State of Indiana, That our Senators in Congress be instructed and our Representatives requested to vote for the passage of a law to prevent the slave traffic in the District of Columbia, by persons not residents and citizens thereof.

Be it further resolved, That our Senators be instructed and our Representatives be requested to use their influence and vote for the passage of a law, submitting to the white male inhabitants over the age of 21 years in the District of Columbia, the right to vote for or against the passage of a law by Congress to abolish slavery in said District.

And be it further resolved, That his Excellency the Governor be directed to transmit a copy of this joint resolution to each of our Senators and Representatives in Congress.

Female Warrior.

The papers bring us accounts of the arrival in this country of Mlle. Jagello, who participated in the late calamitous war in Hungary, and who bore the rank of Lieut. Colonel in a regiment of Hungarian cavalry. This woman, fresh from the field of carnage, was received in New York with the highest honors. At the Irving House she created a great sensation. When she appeared in the dining saloon, she was of course the observed of all observers. When the confectio-nary was placed on the table, there appeared before her a quadrangular tower composed of confection materials, and presenting a combination of appropriate devices, including a figure of the heroine herself. At sight of this tears streamed from her eyes, and, grasping the hands of the host, she poured forth a most impassioned expression of her gratitude for this mark of sympathy and respect. The whole company—ladies and gentlemen—rose to their feet, and the most intense enthusiasm prevailed. Afterwards, in the drawing room, the garments worn by her in the war were exhibited, and all the guests of the house and many distinguished citizens of the city vied with each other in rendering her the highest honors.

Now we venture to say, that among the crowd who greeted this Hungarian woman and applauded her for the heroism she exhibited on the battle-field, there were very few who would not have treated Abby Foster, Elizabeth Jones, or Lucy Stone with utter contempt for the noble courage which they have displayed in lifting up their voices to renege against a system of oppression compared with which that imposed upon the Hungarians was lighter than a feather. Mlle. Jagello wielded the weapons of death, and while doing so was sustained by the plaudits of a mighty people; while the women who have stood forth to plead the cause of the American slaves have employed no other weapons than those of truth and love, and yet have encountered sneers and reproaches from almost the whole community. Nobody thinks of charging the Hungarian woman with the sin of leaving her "appropriate sphere," or with a lack of modesty in mingling with a crowd of men; but how have presses and politicians sought to overwhelm with popular odium those brave American women who have used the noble gift of speech in defence of millions of their countrymen! How much sympathy, think you, would the Hungarians be able to get in the United States if they were black?

Ominous.

The New York Tribune has expressed its determination to resist all propositions of compromise in settling the question of freedom or slavery in the new territories, but its Washington correspondent thus glorifies Mr. Clay for standing ready to do what the Editor, if he is true to his professions, must condemn as treachery to the cause of human Liberty:

Mr. CLAY has announced his position. He enters the Senate, unpledged to any sectional interest or party—free to approve, free to ensure, free to stand between contending sections, interests or parties, and to wield the wholesome power of compromise and conciliation. It is a proud position and will fix the eyes of the country upon him. And when we revert to his effective interference in the Missouri question, and in relation to the Compromise Act, we have no reason to doubt that he will occupy this position as gracefully and as triumphantly as he has heretofore done, in times and circumstances not less perilous than the present.

This may be only one of those 'rhetorical flourishes' with which Washington letter-writers are wont to set off their communications; and it may be on the other hand an ominous foreshadowing of an event in no wise improbable—a new compromise between the North and the South, in which the latter will as usual get all she wants. These Washington flunkies often speak right out in meeting, divulging prematurely the schemes of their masters. Let the stupid North open her eyes, or she will be again cheated, as she most assuredly deserves to be. People who get into the same bed with rogues should repose with a hand on their treasures, and see to it that the opiates they swallow are not so powerful as to induce hopeless stupidity.

NUMBER OF SLAVEHOLDERS.—We published, some time since, an article from the pen of Judge Jay, in which that eminent citizen demonstrated, from what appeared to us reliable data, that the whole number of slaveholders in the United States does not exceed 113,000.—This article was widely published in the anti-slavery journals, and yet we perceive that most writers in those journals, including their Editors, still talk of the slaveholders as 250,000, 300,000 or 350,000 strong. Why is this? Have the statistics of Judge Jay been impeached, or have they only been forgotten? Will our contemporaries answer?

THE GODDESS OF COMPROMISE.—The Practical Christian kindly says: "If Washington were another Paris, and the United States another France, the dissolution of the Union, or some great revolution of the government might be confidently predicted. But the goddess of Compromise, that ever vigilant genius of our national Confederacy, will probably work new and effectual wonders for its preservation. Her priests and votaries at the Capitol will give the people rare specimens of their craft in the course of the winter."

THE EDMONSON GIRLS, who attracted so much interest and sympathy a little more than a year ago, are now, says the Impartial Citizen, pursuing their studies at Macedonia, Wayne Co., in the family school of W. R. Smith.

OBITUARY.

Died.—In Edinburgh, on the morning of the 13th inst., SARAH A. CASE, consort of Harvey M. Case, and daughter of Sarah Heighon, of Edinburgh, aged 31 years.

There are some things connected with the life and character of Sarah which deserve special notice. Although I feel my entire inability to do any thing like justice to the deceased, the task seems to devolve upon me. In what I have to say of Sarah's earthly life and character, I shall bestow no fulsome praise, but shall speak plainly and truly. I shall endeavor to "speak of that which I do know, and testify of the things which I have seen." The truth should always be spoken, and especially when we speak of the dead.

The subject of this notice was a true Christian; I say true, in order to distinguish her from the false or pretended Christian—the sectarian Christian. Sarah once belonged to what is denominated the Methodist Episcopal Church, but about two or three years ago she became a member of Christ's Church alone, and continued a consistent member of that only true Church up to the time of her death. She did not think it necessary, in order to insure happiness hereafter, to fellowship any of the present popular churches—"choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Her principal objection to these churches was their wrong position in regard to American Slavery, that deadly Upas which withers and destroys whatever comes within the reach of its baleful influence. She was not willing to fellowship the aiders and abettors of American despotism—"the sum of all villainies." Thus believing with Wesley, she strove to do her utmost for the slave; and the fugitive was always welcome beneath her roof. She was not merely a theoretical Abolitionist, but a practical one; not a do-nothing or stand-still Abolitionist, but an acting one,—always on the alert to do service in the great and glorious cause of Anti-Slavery. Whatever supported Slavery, whether church or State, was by her cast out as evil.

Sarah was much interested in the Peace movement—that great regenerator of mankind. She seemed to have a correct view of the whole subject, and regarded the Peace question as the foundation of the Anti-Slavery agitation.

The Temperance reform was not forgotten by her. Her influence was always on the side of sobriety. Believing in the divinity of man, she disliked much to see him degraded to the level of a brute by strong drink. On this subject she was a teetotaler, thinking it by far the wisest course to "touch not, taste not, handle not."

Sarah was a believer in "Woman's Rights," and all other prominent reforms of this age. I will not particularize further. In private life she had no equals. She endeavored to so comport herself that the greatest good might result from her example. During her illness her sufferings were extreme, yet she bore them without a murmur. A large circle of relatives and friends are left without the cheerful light of her countenance. A husband and daughter, and an aged mother, are still numbered with the earth-children. She expressed a perfect willingness to enter into her untied spirit-homeland. A presentiment occupied her mind for several months previous to her death that she was not long for earth. Her house was set in order, and she was fully ready to take her departure. But Sarah is not dead—she still lives—still lives in the hearts of those whom she left behind.—The closing scene of her life was calm as a summer evening—no fear of the future—no desire to earth. In death her countenance wore that same sweet expression as in life. Peaceful was her life, and peaceful her departure. *Edinburgh, Dec. 23, 1849.* A. C.

DEATH OF DAVID ROGERS.—We notice with pain the death, at Bensonville, Mass., on the 16th inst., of DAVID ROGERS, aged nearly 40 years. He was at the head of a Water Cure establishment founded by his own skill and industry, and which he has managed with eminent success. He was a colored man and warmly devoted to the welfare of his brethren. He was nearly blind for several years previous to his death, but his courage surmounted even this obstacle to usefulness and success in his profession.

REV. J. H. PERKINS, of Cincinnati, a unitarian clergyman, greatly beloved, committed suicide by drowning, in a fit of temporary insanity, caused by anxiety for his little boys, whom he supposed were lost.

HENRY BOX BROWN will attend the Syracuse Convention. He is said to be getting up a panorama of 'The Slave Trade, and Life on a Plantation.'

A STRUGGLE FOR LIBERTY.—A young friend, residing in Monongahela county, Va., on the borders of Cheat river, informs us that one day in the latter part of the week before last, three runaway slaves (a man and two women) from another county came to the neighborhood of his residence. The pursuers overtook the fugitives, and arrested the woman, but the man fought off the whole crowd, except one man, with whom he sprang over a precipice twenty odd feet high, and swam the Cheat river to an island, where he concealed himself in a field of corn. A hound was put upon his track—he waited till the brute came near—knocked his brains out with a club—and made good his escape. Don't such a brave man deserve to be free?—*Dispatch and Temperance Banner.*

The New York Presbyterian says that the Presbytery of Ottawa, Ill., although it lately voted to withdraw from connection with the General Assembly, New School, on anti-slavery grounds, is in a manner dissolved, and five ministers and eight churches still hold to the Presbytery and the connection.

There is this paradox in pride, it makes men more ridiculous, but prevents others from becoming so.

News of the Week.

Foreign.

The Foreign News by the Hibernia brings no further intelligence with regard to Kossuth and his companions, though there are several vague rumors of differences still existing between the Pope and the Emperor, none of which amount to much. There seems to be reason to fear that the exiles may indeed be doomed to imprisonment within the fortress of Shumla whither our last previous advices informed us they had been transferred. The news from Germany is encouraging. Austria and Prussia are at loggerheads about the Prussian miniature of that great and yet vital idea the Unity of the German States. The news from France has now descended to reports of duels for lack of things of greater moment. What a fall is there! But we shall hear from Paris more in earnest by and by.—*N. Y. Tribune.*

Domestic Intelligence.

A Card from Miss Bremer.

Perhaps no European lady ever before visited this country who shared so largely in the warmest sympathies and affections of our people as does the accomplished author of "The Neighborhood." Every step of her unobtrusive progress thus far has been watched and greeted with equally unobtrusive but sincere welcome; while thousands who are denied the satisfaction of an interview, or even a sight of her, have burdened the post with invitations and requests to all sorts of pleasant places and in all manner of mementoes. To these, for whose good will Miss B. cherishes the liveliest gratitude, she sends the following note—the answering of each person by writing having become a matter of impossibility. The note is like her best writings, explicit, delicate and full of kindness:—*N. Y. Tribune.* Boston, Dec. 8, 1849.

Feeling the impossibility to answer, as I should and would, letters and notes which are sent to me, many of which are precious to me, not only as to what concerns me personally, and which I treasure in my heart as things dear and beautiful, I wish by these lines to make known to my benevolent correspondents, that if I do not answer them, it is that I cannot find time and leisure to do so, during my time of traveling in this land, where there is so much to see and to learn. I would tell them that my thankfulness is not the less for that it is not now expressed in words. And I would add, that though I am well aware that, in saying all this, I may incur the charge of vanity. I will rather incur that, and bear it, than bear the thought that any heart in the United States of America should suspect mine of ungratefulness or disregard.

FREDERICKA BREMER.

WESTERN RAILROADS.—The railroad between Cleveland and Columbus will be in operation by the end of 1850. When that is done passengers will be carried across the State of Ohio from Cincinnati to Cleveland all the way by Railroad between sun and sun. From Cleveland toward the east, on the line of the Lake shore road, the people are moving with energy, and the importance of a connection with Dunkirk and Buffalo is attracting much attention. From Buffalo West to the State line the road is located and being graded, and will probably be ready within eighteen months. From the Pennsylvania line to Erie the line will be completed within twelve months, and all along the line from Toledo to the Pennsylvania line onergetic measures are being taken to get the various links of the road underway. It will be but a short time before passengers from Cincinnati will reach New York in a few hours by the Cincinnati, Columbus and Cleveland Road, the Lake shore Road to Dunkirk and thence by the Erie Road. From Chicago and Galena the travel will also come the entire distance by Railroad.—*N. Y. Tribune.*

THE PARKMAN CASE.—We understand from a reliable and direct source that there was positive evidence of the guilt of Prof. Webster before the Coroner's Inquest. This would seem natural from the positive character of their verdict, the words of which contain no qualifying remark whatever, but says distinctly that Dr. Webster killed Dr. Parkman. We also learn that there was evidence going to show that the murder was meditated by Prof. W. as early at least as the Tuesday preceding the Friday of Dr. Parkman's disappearance.—*Springfield Republican.*

The well informed correspondent of the Newburyport Herald writes:

Much censure has been cast upon the authorities for not instituting a search in the apartments of Prof. Webster when the College building was first examined, but I think it will be shown, that during the entire week previous to his arrest, every movement of Mr. Webster was watched with the most scrutinizing exactness, and that, day by day, new facts came to light, tending to fasten the crime stronger and stronger upon the guilty party, and that while he was the object of special attention to the police, the head of that department of the city government received three letters written by him, directing a search in different localities, for the body of the missing citizen!!

AN UNSUCCESSFUL SLAVE HUNT.—A late number of the Cornwall (Canada) Freeholder, says the people of that town were thrown into a little excitement a few days previous, by the appearance of a colored man, in chains, apparently in the custody of some men from the States, who claimed to hold him as an offender against the laws, accusing him of making an assault upon an American citizen. They had employed a lawyer and obtained a warrant from a justice of the peace, arrested the fugitive, and were taking him back to the place from which he came. The negro, on the contrary, alleged that he was a resident of Canada, and had been on a visit to the American side, with a companion who had been abused and struck by a white man, in return for which he had given the white man a drubbing.

The town's people took up the case for decision under the Lynch code, set the colored man free, and were preparing to arrest the captors, but the latter "vamosed," and so the affair ended.

FREDERICKA BREMER COMING TO CHICAGO.—The famous Swedish Authoress was recently written to by some of our appreciative citizens, tendering to her the hospitalities of the Garden City, and we are highly gratified in being able to state that Miss Bremer has written in reply that she will visit Chicago before her return to Sweden. Welcome! say we, in the name of the City. We are sure that every heart and home will be opened to receive her, who has done so much to fill and clothe both with love, grace and beauty.—*Chicago Tribune.*

Mr. Robert Beverly, of Sunflower, Mississippi, was recently murdered by seven of his slaves, who entered his room while he was asleep and strangled him to death. In the struggle, one of his eyes was gouged out. They then dressed the body carefully in his own coat and boots, and threw it into the river. The seven negroes were arrested and are in confinement. One of them was Mr. Beverly's body-servant. They have fully confessed the crime.

THE ALLEGED KIDNAPPER.—At Richmond, Va., W. C. Parkhurst, of Maryland, was examined on Wednesday, on the charge of kidnapping two other free colored children, and selling them as slaves in Richmond, in April last, and in each case held to answer indictments before the Superior Court at its next criminal term. The accused was remanded to jail to await his trial.—*Balt. Sun.*

EUREKA!—Somebody has invented a griddle for baking buckwheat cakes without using grease, burning the cake, or filling the house with smoke. If this proves true, the lovers of this Winter dish will certainly build him a monument of worn out pans and sow his grave with the tallest Buckwheat.—*N. Y. Tribune.*

WHEELING BRIDGE.—Several boats have been compelled to lower their chimneys in order to pass under this bridge, and one to reship its freight and passengers. The Pittsburghers a "pretty considerable" road thereupon.

WEBSTER'S TRIAL for the murder of Dr. Parkman will not take place before next May.

Notices.

Christian Conference.

Having become acquainted with the movements in New York and Green Plain, Ohio, where Yearly Meetings have been formed on the Congregational plan, and being convinced there is too much machinery, creed, discipline and ritual, in the present arrangements of society, which tends to imprisonment, rather than develop the beautiful religious sentiment in the constitution of man, we hence propose, that all persons, who love practical goodness and feel the want of religious society which does not sacrifice the man to institutions, meet in Convention at Greensboro', Henry county, Indiana, on seventh day, the 16th of the second month 1850, to examine this deeply interesting subject, with a view of instituting an association similar in character to that denominated the Religious Society of Congregational Friends.

Wm. Edgerton,	Obadiah Elliott,
Seth Hinshaw,	Jordan Pickering,
Wm. Disart,	W. W. Shelly,
John West,	John Gray,
Hannah Edgerton,	Seth Hinshaw, Jr.,
Matilda Dutton,	Sarah Hinshaw,
Sarah West,	Eliza Branson,
George W. Kern,	Matthew Symons,
David Cole,	Benj. Thornbury,
Nicholas Kern,	B. F. Hinshaw,
Eliza Kern,	Margaret Hinshaw,
Milton Baldwin,	Joshua Newby,
Jos. W. Sanders,	Mary Elliott,
Jerusha Sanders,	Cyrus C. Hinshaw,
Wilson Dillhorn,	Eliza J. Hinshaw,
Seth R. Allen,	Mary Ellen Branson,
Benjamin H. Elliott,	Enoch Hooper,
Isaac S. Branson,	Wm. F. Dunslop,
Seth Llewelling,	T. S. Harper,
Abner Newby,	Daniel Hiatt,
Clariass Llewelling,	Mary Hiatt,
James Stallings,	John Allen,
Mary Stallings,	Talbot Garretson,

Caleb Wickersham, Lewisville, Indiana.	
E. J. Wickersham, New Castle, "	
Jonathan Bond, "	
J. Wickersham, Lewisville, "	
Phoebe Richards, "	
Mary Wickersham, "	
Susan Wickersham, "	
William Nicholson, New Castle, "	
Miriam Wickersham, "	
Nathan Johnson, Cambridge, "	
Edison Pittman, Milton, "	
H. H. Thornburgh, "	
Henry Thornburgh, "	
Joseph Husey, "	
N. W. Minor, Dublin, "	
George Taylor, Cambridge, "	
Thomas Johnson, Dublin, "	
Van B. Edmundson, "	
Edward A. Dugdale, Richmond, "	
Elwin M. Cook, "	
Maranny Wassen, "	
Frederick Hoover, "	
Elizabeth Hoover, "	
Agnes Cook, "	

Meetings to be attended by J. W. Walker.

Sunday, 30, Iodi.
Mon. Dec. 31, Jan. 1, Westfield.
Wed. and Thursday, 2 and 3, Town-Line, between Hinkley and Granger.
All the above meetings will commence, on the first day of meeting, at candle light, except Sunday, when they will commence at half-past ten, A. M.

P. S. The Friends West of the Cuyahoga will meet at Richfield on the 16th, to arrange matters connected with the work in their different neighborhoods. This will be an important convention and it is hoped that every neighborhood will send its delegates.

SAM'L BROOKE, Gen. Agent.

FARM FOR SALE.

THE subscriber offers for sale his farm and woodland, consisting of 188 acres—120 improved and the remainder timbered—one mile east of Salem, south of the Columbiana road. Conditions of sale will be made known by the subscriber residing on the farm.

BENJAMIN BALL.

Dec. 22, 1849.

SELLING OFF AT COST!!

COPE & FILSON'S large new and well selected STOCK OF GOODS, are now offering and will be sold AT COST.

A. Cope one of the firm proposes leaving for the west in the spring, which makes it indispensably necessary that our stock be reduced. The Goods must and shall be sold. We invite all who wish to purchase good and cheap articles, to give us a call at the sign of the Swan.

COPE & FILSON.

Salem, O., Dec. 15, 1849.

DAVID WOODRUFF.

Manufacturer of Carriages, Buggies, Sulkies, &c. A general assortment of carriages constantly on hand, made of the best materials and in the neatest style. All work warranted.

Shon on Main street, Salem, O.

BENJAMIN BOWN.

WHOLESALE AND RETAIL GROCER, TEA-DEALER, FRUITERER, & DEALER in Pittsburgh Manufactured Articles. No. 141, Liberty Street, Pittsburgh.

SALEM BOOKSTORE!!

BARNABY & WHITNEY, DEALERS IN BOOKS, STATIONERY, &c. North side of Main street, Salem, O.

A general assortment of Literary, Scientific, Reformatory and Miscellaneous Books, and school books, kept constantly on hand. Prices reasonable. Terms, CASH.